THE NEW UNITARIAN

JANUARY, 1906

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THE NEW UNITARIAN

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THE NEW UNITARIAN has a modest aim and a resolute purpose. It will not attempt to give what can be much better given, each week, by "The Christian Register" in its wide and noble range of religious outlook and insight. It is our aim to present once a month but a crisp and lightly-touching review of what is happening amongst our churches, with something of comment on current issues, and something of gathered discussion of things at the moment interesting to those who share the liberal manner of thought. Beyond this our ambition does not run. But it shall be our steadfast purpose to be perfectly frank, honest, open-minded, and definite; without timidity, and with out impatient rashness; and so far as in us lies, prompt and accurate in dealing with whatever may legitimately come within our scope.

THE NEW UNITARIAN is to be frankly denominational. That does not imply controversy, dogmatics, or the folly of self-absorbed sectarianism. We have no battles to fight with neighbors beyond our own lines; we have only sympathy for the urgent spirit of "togetherness" which is drawing all the churches to closer fellowship about us. But we believe that our Unitarian churches will be most effectual in comradeship with the great company of truth seekers if they develop wholesome self-respect for their own common purpose, vision and destiny, have courage of their distinction, and master the stroke of shared endeavor. We are congregationalists but not congregationalists gone-to-seed. We shall urge for the habit of practical co-operation, rational organization, and a dignifying *esprit de corps* amongst those who have no shame in the Unitarian name. We shall esteem on the other hand every tendency to identify our name with churlish animosities, or shibboleth-serving dogmatisms, or sect-exalting vani-

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ties, or cynical suspiciousness of all that is outside our fellowship as hostile to the spirit and tradition of our body,—anti-Unitarian in the only sense in which we can justly use the word.

Our name, "THE NEW UNITARIAN" has no polemic portent. We know of no "new" or "old" in the essential glory of our gospel. If there is any *new* Unitarianism it is the Unitarianism of us all; and there can be no *old* Unitarianism in other sense than that the real fibre of our faith has persisted through the generations in indestructable distinction, for the conservation of which we all stand together.

But we frankly aspire to heirship in the vital usefulness which "*The Unitarian*" of a decade ago attained. We propose to be as nearly "that sort of thing" again as changed conditions make possible. Conditions have changed however. The new can be no servile imitation of the old;—a significant difference, somewhat in method and somewhat in spirit, is unescapable,—that the former name cannot fairly be extended to us unchanged. We are THE NEW UNITARIAN. If under advancing conditions of human thought this common faith of our churches is constantly becoming something better, broader, more stalwartly practical, and more intelligently humanitarian than ever before, that the ancient substance of our faith renew itself from year to year,—we shall persistently urge for the newest new in such enlargement. But who shall not, and call himself a Unitarian?

Very much has been vigorously said about the failure of the Inter-Church Conference of Federation to include Unitarians and Universalists in their generous scheme of Christian unity. We deplore this folly, and modestly pray an ultimate change of heart for these our Christian brethren.

Meanwhile what happens of significance looking toward efficient unity amongst those left out, because of their common fault of liberalism? By what good example of practical co-operation are the two main bodies of the exclusion putting to shame the narrowness of their bulkier neighbors? One must confess the contrast is not vivid. Everybody admits that the things shared by Unitarians and Universalists far exceed the things over which they differ; and all can realize our general kindly intentions toward one another. On the other hand, all unite in acknowledging (perhaps a bit over-strenuously) the insuperable hindrances which make impossible "for the present at any rate," any organic amalgamation of our liberal forces. But what then? Can one graphically characterize as eager, persistent, or even strikingly intelligent, the endeavors yet made on either side to bring about any co-ordination of energies, or fellowship of service that really amounts to anything? Is anybody very deeply engaged in discovering how insuperable are those conditions which keep us apart, or keenly solicitous about reducing their obstructiveness, or acutely searching for means through which we can actually *do things together* as churches of the larger faith? Where lies the trouble? With our prejudices, our fears, our vanities, our jealousies or

our lukewarm faith in that ultimate substance of liberalism which perchance is larger than either of our communion alone?

Meanwhile it is well to be mindful of other affinities in fellowship. The Hicksite Friends are perhaps as closely related to us in substance of faith, and spirit of service as any body of liberal believers in the country. Not given to self-advertisement, lacking the instrumentalities of ecclesiastical organization, not aggressive in propaganda, they are in some regards our nearest of kin in things spiritual if not in frankly avowed theology; and only circumstances of local pertinence have led us to neglect the development of a closer communion with them. Is a part of the difficulty the fact that we Unitarians work out all our conclusions from a New England view-point too exclusively, and in New England we are not brought in immediate contact with this noble body of liberals?

We present this month a group of articles telling of our work at several pioneer-points:--London, Ont., Winnipeg, Salt Lake City, Derby, Conn., and others. The stories are well and concisely told, but all have one defect, through excellency. Each is written by the minister in charge, and wholesome modesty impells suppression of the important and most interesting factor:---the worth of the man who is doing the thing, pluckily, self-sacrificingly, energetically, very patiently, and with abundant courage. We discussed the passing of the subsidy system of A. U. A. appropriations at Atlantic City, to good effect. We may perhaps too easily be converted through terminology and fancy that paths of progress can have short guide-post legends. It is easier to invent new phrases than make sure of the way of abrupt escape from ancient custom; but the A. U. A. is to be congratulated in the success at so many points of the policy of "putting money into men"; of selecting with care efficient workers, assigning them fields with courageous foresight; and resolutely making their efficiency the frank reason for continued support.

DIVINE ENERGY.

BY FLORENCE MARY BENNETT.

Oh sense of Oneness, flowing through all things,
Yet resting powerful in the midst of flow,
Oh Peace potential, mighty calm of Law,
I worship Thee and know Thee in this all!
Oh Magic of Creation quite concealed
That not a carnal eye may find Thee out,
Forcing from man long toil and years of pain,
I feel Thee, I adore and follow close.

If Jesus had a different nature from ours, how can he be our example?

Learn to construe "Amo" not "Credo," and you have found the secret of the Christian life.

Jesus knew his relationship to God and lived it. We are only beginning to glimpse hints of ours.

Sympathy and service, the two great words of our time, are stamped with the sign of the Nazarene.

The worst man in the world is part God, and in the lowest woman there dwells a remnant of the Divine.

"The Prodigal Son" was not made over when he started home; the story simply says: "He came to himself."

—*Moore Sanborn.*

OUR AUSPICIOUS HOUR.

BY REV. MINOT J. SAVAGE, D. D.

IT seems to me that this is just the right time for starting our little magazine. The conditions all around the horizon are favorable to our work. In view of that we ought to take new courage and feel sure that we have a mission of which we may well be proud.

When we look across the sea we note some things which are revealed to us by our experiences in connection with the Liberal Council which was held at Geneva last August. There were at that Council representatives of twenty religious organizations on the continent of Europe. They were, in spite of all divergencies of views concerning special matters, in most hearty sympathy with us, with our aims and ideals. It was encouraging to know that they did not shy at the name "Unitarian." They seemed the rather to welcome it. There are those in this country who are bitterly prejudiced against it, and some even of our own people wonder now and then as to whether or not it would be well to take some new name. I, however, am one of those who belive that it is the grandest denominational name in Christendom. Consider for a moment: The Catholics—what does its term mean? General, Universal—which is not true. The Episcopalians take their name from the fact they have bishops. Of course there is no religious significance about it. The Presbyterians are so-called because of the special form of church goverment. The same is true of the Congregationalists. The Baptists get their name from thier views concerning one particular rite, and so on. Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at in its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe; the unity of God; the unity of power manifested in the universe; the unity of life; the unity of man; the unity of the religious aim of the world, that is, the endeavor to get into the right relations with God:

> "The one far-off, divine event,
> To which the whole creation moves."

All these things may well be summed up under our grand denominational name. We stand for all of them.

In the next place it is fortunate for us that there has come up the present discussion, caused by the action of the Federation of churches. Thousands of Unitarians have been getting the impression that their critical and educational work was done. They are now learning the contrary. If anyone supposed that we had accomplished our end so completely that we might as well give up our distinctive name and merge ourselves in the general work of Christendom, they have been rudely awakened from this pleasant dream. It seems to me well that the lines should be drawn, that some clear-cut definition should be recognized, that we should know where people stand. Those who are in the orthodox churches but who do not belong there have a chance to think the matter over afresh. And so here again are reasons for new courage and ample impulse for new and earnest work.

One other thing ought to encourage us greatly: the historical, critical and scientific scholarship of the world is with us. We do not have to apologize for worn-out doctrines or try to defend untenable positions. We are free simply to seek the truth, holding that the truth only is sacred and divine. We are not afraid then of any surprises or new dis-

coveries in any direction. The work may be slow, as all progress is slow, but "the stars in their courses fight for us." Some one has said that what the scholars are thinking today the great masses of the common people will be thinking tomorrow. Because we fight simply for the truth, we are the real conservatives. We are the defenders of essential religion. And we have a mission not only to broaden those who are narrow, but to lead into the real religious life the thousands who have been alienated from the church by misconceptions.

So, on every hand there are signs of encouragement. Let us then without anxiety and in the true spirit of love for God and man, take up our work afresh, confident that the truth must win in the end.

THE NEW UNITARIAN.

A. EMERSON PALMER.

With courage stout and faith that knows no bound
We send this little Bark upon its way.
Freightage of Truth and Love may it convey,
And with its compass ever true be found:
For this with undivided hearts we pray!

Vary the figure. Not a new-launched craft
We will conceive—rather a table, spread
With various bounty. Let who will be fed,
Or here partake of some refreshing draught,
Or haply gather crumbs of Life's True Bread!

The Bible is not a text book of any branch of science. It is not an authority on the method of creation, nor does it teach biology or astronomy. Its writers had all the crude ideas of their times about the world in which they lived.

—*Moore Sanborn*.

SHOULD HERETICS STAY IN THE CHURCH?

BY CHARLES FERGUSON.

AN Episcopal minister, the Rev. Dr. Crapsey of Rochester, is on trial for heresy. The case seems to be especially interesting and important because the minister has succeeded in giving the controversy a turn that involves fundamental issues. The question that is being canvassed is not whether some particular doctrine heretofore considered heretical is to be allowed in the Episcopal Church but whether heresy itself is to be allowed.

Dr. Crapsey says that "to assert the finalty of creeds is to deny the prophetic office of the church," and that "a church without prophets is a church without life." He does not precisely say that the church should build an altar to heresy, but only that the "prophet of the strange doctrine" is not called upon to excommunicate himself; that "he must leave that to others." Nevertheless the real question is whether or not the church should be the defender of the "solitary thinker," the champion of intellectual liberty.

Is it not the true destiny of the church that it should become the University of the people, relying for its unity and order not upon the uniformity of men's opinions but upon the unanimity of their spirits in the pursuit of truth, the discovery of the eternal laws that condition the life of men in the universe of God? It is all very well to say that the fundamental spiritual verities must not be considered as open to question, but that is no reason for prosecuting heresy, since fundamental spiritual verities like the radical facts of physical science are self-vindicating and do not need a sworn guard to protect them. It will be found that doctors of divinity can live without guardians quite as well as

doctors of medicine, and the Gospel will acquire a new convincingness when it is seen to be able to stand upright on its own feet without props or stays.

Bishop Grafton of Fond du Lac says: "We of the clergy have been made by the church her ministers to teach, not what we think is true, but what she puts into our mouths to teach." This is a flat negation of the Protestant principle, and the time has fully come to put such statements upon the defensive. The grand work of this age is to finish the Reformation. The impending crisis of the church is to be signalized by turning the tables upon the heresy hunters. The church of the future will compel them to leap from their easy seats of judgment and contend for their lives. Already it is much too late in the day for those of us who teach what "we think is true" to stretch lame hands at the foot of the altar stairs to those who teach what tradition "has put into their mouths."

Is it not the very ground-plan of the church that it should furnish standing room and organic strength to those who set their hopes of the future against their memories of the past? The church stands for a new order of society, a kingdom of equality and fraternity against "the kingdoms of this world." And the social systems that are to be superseded are all built upon the principle so admirably stated by the Bishop of Fon du Lac. The day is at hand in which it shall be understood that that principle belongs by rights to the apologists of the old regime, to imperial ministers of State, but not ministers of the church. We must re-read our history-books and learn that it is not the church but the empire that is the author of the Inquisition. To teach what has been put into one's mouth is the complete formula of political tyranny. Slavery and monopoly, the spirit of vested wrongs, cannot live without it. The church to the extent that it has adopted this precept has so far unchurched itself. It is the fond doctrine of Mr. Pobedonotseff, who was until the other day the Procurator of the Holy Synod of Russia, but today the newspapers are full of thrilling assurances that Russia will repudiate it.

A SIGNIFICANT UTTERANCE.

EDITOR OF THE NEW UNITARIAN.

In an address delivered some months ago by Dr. Samuel A. Eliot, President of the American Unitarian Association, I was struck by what seemed to me a very significant passage, which I marked at the time. I would very much like to have it appear in the first number of your new monthly, and therefore copy it for you. I think it will do all Unitarians good to read it, for it helps us to see the great importance of the place which, in the providence of God, we have been given to fill, and the work which we have been given to do. I think, too, that the thought expressed is one to which we may well call the attention of the orthodox and evangelical friends. It is something for them to ponder, especially at this time when they have been taking public action to exclude us from their Church Federation. J. T. SUNDERLAND.

"Sixty years ago Emerson wrote: 'As goes America, so goes the world.' It seemed a foolish and futile prophecy. We were then but a small nation, detached from the world problems, bearing our own heavy burden of guilt and shame, inexperienced and weak. But today men of all lands acknowledge the power and potency of the great republic, and we stand as leader and arbiter among the nations. In similar confidence may not one now venture to say, "As goes liberal Christianity so goes the world of religious life and thought?" Our little body is small and weak, yet it is surely our privilege to say to all the ancient communions that what we have done they must do, and on the paths we have blazed out they must march. The creeds we have out-grown they must in turn discard, the gospel we preach they must in turn proclaim, the religious liberty we enjoy is destined to become the common heritage of man Happy and fortunate are we that we are Americans and that we are Unitarians. In the providence of God to our hands are intrusted the sacred obligations of proving to the world that Christianity is one with freedom and righteousness, with service and with brotherhood."

UNITARIAN BEGINNINGS BEYOND THE HUDSON.

(Installmemt 1)

"THAT everything is charming in Boston, I will allow; but the notion that nothing is charming anywhere else is a miserably narrow and perverted idea!"

So wrote young Jared Sparks to a Boston friend in the early days of a century ago. Why not let that boyish pleasantry be our text for this story of the beginnings of things Unitarian outside of New England?

Of course it is inevitable that the story of American Unitarianism should be regarded almost exclusively from a New England point of view, and told always as the story of the very interesting development of Puritan congregationalism along ultimately logical lines, with a certain fringe, indeed, of outlying developments in remote parts, but these of only straggling interest. And yet, if these "outlying cases" be studied apart from the New England tradition it quickly appears that they are not simply the outgrowth of New England Unitarianism, but are absolutely another sort of thing, with a distinctly different method of origin and tradition behind them, and even with a somewhat different spirit permeating them to this very day.

When Unitarian ideas began to creep into New England churches, they came not as a sectarian influence. The men most affected were the Congregational ministers of the conservative churches;—those most opposed to the encroachments of separating tendencies;—those who did not believe in theology as the cornerstone of the church;—these who held to comprehension in church fellowship, as coincident with the whole parish or community.

For Unitarianism began in New England, not with the preaching of Unitarianism but with the neglect to preach Calvinism. And when the great separation of 1815 came about, it was the emergence of a Calvanistic sectarianism, not the development of a radical liberalism which forced the alignment of a Unitarian denomination.

I have dwelt on this point because it explains so much that is vitally distinctive in New England Unitarianism. But my thesis here is that this interesting story has nothing whatever, or at best very little, to do with the most significant beginnings of Unitarianism beyond the Hudson, save by way of contrast. Nowhere outside of New England has Unitarianism been a gradual development from early orthodoxy. Nowhere beyond the Hudson, with one possible exception, has a Unitarian church stood first of all for the non-sectarian, community, theory of church fellowship. Nowhere indeed has it had the dignity and power of an initial start so near the beginning of community life that it has shared integrally in the history of the community to which it belongs. Everywhere, outside of New England, Unitarianism has started frankly in a congregation of separation: as a little company of people withdrawn from the great company of their neighbors to worship in a different way, in the light of unusual conviction by themselves; and almost everywhere, a part of the initial motive has not been simply to minister to the needs of those people happening to be Unitarians who live in the community, but the openly avowed purpose of helping a new faith to spread, and to win other souls to the beauty of a gospel of progressive truth

The first chapter in this story is one well adapted to present this fact in the clearest and most dramatic light. It may seem a strange thing, and yet, on the whole, a very natural omission that the scholarly history of American Unitarianism, written for the American Unitarian Association by Mr. George Willis Cooke, while mentioning Joseph Priestley six times, should have forgotten entirely to tell the story of his part in the establishment of the first two churches in America organized on a frank Unitarian platform,—and indeed should have omitted the whole story of these churches. It is not so much Mr. Cooke's fault as the New England point of view that made this mistake possible. Priestley's writings had much to do with the shaping of the convictions of New England preachers who afterwards became Unitarians, and this is of primal importance in the story of American Unitarianism. That he also founded the Unitarian churches in Philadelphia and Northumberland before there was a single other congregational church in America calling itself Unitarian, is only an incident in that tale.

And yet from the non-New England point of view, there is peculiar significance in the story of these churches, all the more marked by contrast with the New England manner.

Joseph Priestley was an English scientist who was also a Unitarian, and maintained in a very modest way a little Unitarian charge in his own city. That did not trouble his neighbors so much, though of course its heresies were damnable; but Priestley also had radical views in politics,—and in the horrid days of the French Revolution, flew in the face of all English prejudice by espousing the cause of the Revolutionists. For that there was no pardon, and when red republicanism and Unitarianism were so foully combined in a God-fearing community, the torch and riot were the only cure. In 1790 the mob descended upon him, burned his house and chapel to the ground, "wading knee deep through his torn and scattered manuscripts;" and he and his family, escaping with their lives, fled to America for asylum, where a son had already found home.

Priestley was well received in this country; his scientific reputation was world-wide, and his republican views most popular. Although his destination was Philadelphia, he was much lionized at New York *en route*; and indeed urged to come back there (in 1794) "to open an Unitarian place of worship which had been provided for him." But his first interest in life was scientific; and his home became the little town of Northumberland, where with his son he lived in profitable retirement pursuing studies into which so much of his heart's ambitions were centered.

But never was his zeal for Unitarianism abated. "He was troubled constantly," his son writes, "because he could not act as a preacher in Northumberland. The people respected him but they did not understand Unitarianism. All that he could do for the first two or three years was to read a service at a private house at which a few (perhaps a dozen) English people were usually present; and in time, as their numbers increased, he made use of a school room where from twenty to thirty regularly attended,—among them some of the inhabitants of the place." These were small beginnings; not to the full satisfaction of Priestley's optimistic dream. "I see everything ripe for the propagation of Unitarianism in this city and New York," he writes from Philadelphia soon after his arrival, "and I doubt not through the continent. But the first missionaries must have something else to subsist on, at least for some time."

"What would I not give," he writes later, "to have the opportunity to appear as a public preacher of Unitarian Christianity. That is the only considerable thing wanting to the satisfaction I enjoy here."

Opportunity soon came for him in Philadelphia. There was already a Universalist church in that city, but in those days nobody dreamed of finding any identification of work amongst Unitarians and Universalists. Only the pastor of this church happened to be a very tolerant and generous sort of man, though he felt it his duty on one occasion to preach a resolute sermon on the Trinity, to counteract the heresies of Priestley, and arrangements were made to have a course of Unitarian lectures delivered here; Priestley using the church in the morning and the Universalist minister in the afternoon and evening.

Priestley's services were most popular; large congregations attended; a considerable proportion of the United States Congress, which then sat in Philadelphia, being generally present. Vice-President John Adams, an avowed Unitarian, was always on hand; Jefferson not seldom, and other men of national reputation. Perhaps it may help us to recognize the significance of this and of Priestley's optimistic hopes as to the future of Unitarianism in America, if we remember that these were the days when the influence of the French Revolution told not only for republicanism but also for radicalism in religion;—and what was known then as deism and rationalism was by no means unpopular among the professional classes from which Congress was recruited. Young men particularly were attracted to Priestley's services, and steps were quickly taken for the organization of a society to meet regularly for services "whether they could have a minister or not." This was in 1796. Priestley entered heartily into their spirit and consented that whenever he was in the city he would preach "for them *gratis*." For other times, the young men formed a committee, out of whose membership leaders of services were chosen by ballot; each reader selecting or composing his prayers and service as he pleased, though there was a generally unanimous dislike for a liturgy. It is interesting to note that communion was observed every two months.

"I do not know that I have had more satisfaction from anything that I ever did," writes Priestley to an English friend at this time, "than from the lay-Unitarian congregation I have been the means of establishing in Philadelphia." Surely this man, renowned for many noble achievements in science, had in him the spirit and passion, if not the precise gifts of a stalwart missionary of the faith. He had scarcely any knowledge or interest in the development of liberalism in New England. His theory and type of mind were of different sort. He was a resolute propagandist; he had no theories of Unitarianism as a logical development out of the Christianity that preceded it; he had a gospel of clear-cut antithesis to the errors and superstitions of the creeds which had antedated it; and, while his method was not that of the controversialist, it was that of the precise, clear-thinking, plain-speaking advocate of the truth, in truth's full accuracy of statement Had he possessed, as well, the passion of magnetic eloquence, had he been born with the gift of aggressive democracy in sympathy as well as in thought, perhaps most of all, had his mind been not always first absorbed in interests of pure science which are not toned as a rule to the enthusiasm of zealous evangelization, he might have proved a power of transcendent value in rallying in the

Middle States a following of avowed Unitarians to meet the tide of New England liberalism with a qualifying element which would have been its gain; but then, of course, he would not have been Priestley. These Philadelphia beginnings were not rapidly followed up. The church was practically a laymen's church at the beginning. In 1800 meetings were discontinued until 1807, then Rev. William Christie was settled as preacher, and services held at first in the Universalist church as in Priestley's day; afterwards in a private room; finally in 1812 a church building was erected. Gradually forces grew stronger. The great day came in 1825 when Dr. Furness became its pastor. For fifty years after, its story was the story of his splendid life; noble in character, sweet in doctrine, wholesome in spirit, progressive in faith.

UNITARIAN EXCLUSION

From the Church Federation—A Call to Advance

BY HARRY ELMER GILCHRIST.

THERE are those in our fellowship, as well as some liberals outside, who have questioned the propriety of establishing new Unitarian churches, especially in small towns and villages, in which there are existing more churches than can be well supported. The growth of liberal sentiment in those churches and the desire for unity have caused a hesitation in our circles about pushing forward our distinctive institutions, and the appalling economic waste induced by divided Christianity makes it appear almost prodigal to attempt new enterprises. To them our mission is Church leavening, instead of Church extension.

There are also those, who in the largeness of their hearts, have made splendid donations to the moral and charitable movements inaugurated by other churches all out of proportion to the support which they have given to their own fellowship.

And, moreover, there are isolated Unitarians and liberals, in towns where we have no churches, who have brought themselves to feel at home in the other churches, because nothing is said or done to wound their sensibilities. They even resent the attempt to establish a Unitarian church in their midst, and when the missionary comes along they turn away from him or give him a cold reception and do all that they can to discourage the effort.

The exclusion of the Unitarian delegates to the Federation of Churches has somewhat rudely shocked them into being disillusionized They have suffered a sharp awakening from their fair dream, to the stern reality that they are not considered fit for Christian fellowship. It must jar their complacent self satisfaction. Surely, it is a good season for them to sit down and have a good hard think. If they have doubted the reason and propriety of Unitarian church extension, the course taken by the "Federation" ought to bring about their conversion in short order.

Our missionaries have doubtless felt a shrinking from forcing the issue between Unitarianism and Orthodoxy for fear of seeming to be uncharitable and sectarian in their work, while at the same time they have felt the need of a well defined and distinct issue of sufficient moment to awaken interest and inspire enthusiasm, but such embarrassment need no longer be felt, as our neighbors have already drawn the issue for us. The justification of our work now stands out clearly in the limelight of Evangelical exclusiveness. We are reminded that it is well that we be about our own peculiar business.

Our delegates wisely call it "a stimulating challenge." Every Unitarian and liberal should be thrilled with the call to step forth and pick up the gauntlet thus cast before them. The next decade should see such a Unitarian advance as we have never seen before. Into every community we should carry the banner of our pure Christianity. A decent self respect should provoke an awakening from the lethargy of indifference, lukewarmness and false delusion, and inspire a hearty, loyal and determined support to the enterprises of the American Unitarian Association, in the extension of organized Unitarianism.

"LIVING WITH GOD AMONG MEN."

BY THOMAS R. SLICER.

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THE kingdom of heaven is not something remote, but immediate, and religion must find its justification in morals. The Christian Church has large arrears of influence to make up in this particular. Religion has come, for many minds, to mean somthing sentimental, ineffectual, and unpractical. It is the business of religion in this time to recover its character. Happily, the Church is awaking to its opportunity to influence the daily life of men in practical ways. This influence will never be what it should be until men ot questionable life are forbidden to lead in religious enterprises. A man whose record is not good in business circles cannot be put in a position of responsibility and leadership in the church without weakening the Church's influence upon men who know this man's business habits. The Church should be open to all men. It is not an enclosure for saints, but a school for sinners; but it is not customary to take people who are members of the school and make them examples and leaders of the other scholars unless they have singular fitness for this position. It is not simply good judgment and morals to prevent leadership in the Church by men who cannot lead in the community, but for the Church itself is an act of self-preservation. Also, it is of the first importance that ministers whatever they may know about theology, shall be thoroughly trained in sociology, and in practical ethics.

This practical work in the moral field is more incumbent upon the church because the thousands of people in every community who are the menace of the peace and welfare of the community have, either in their own persons or their ancestors, at some time been members of the Christian Church.

This rather startling fact is lost sight of ordinarly, but when you have taken out the Orientals and Jews in any community, all the people who are before the courts charged with crime, or in the almshouses as paupers, are people who, in this generation or in some other, have slipped through the fingers of the church and it may well startle the ministers of religion to inquire what the Christian Church has been doing to show so poor a result as this. It is not enough to warn people against going to hell, if they slip into present perdition before the eyes of the man who is uttering the message. Salvation is by character, and character is inspired by ideals and realized in morals. It is far less important therefore, for the Church to arrange for the canonizing of the saints than it is to be occupied in cannonading the strong-

holds of wickedness. The Church was never needed so much as to-day. Its message grows simpler and its ministry more practical, and it will be restored to the confidence of the average man when it shall add courage to its philanthropy, and narrow its missionary efforts by beginning with the next man rather than with somebody in the ends of the earth. The present outlook in the community, in which men of distinguished ability are paid immense salaries to justify their running within sight of prison in the administration of business and to comfort them for the daily loss of character in the eyes of the community, may well give the Christian Church cause to know whether it is justifying what it costs; and to have these same men who go to pieces under a cross-examination upon the boards of management in the churches of which they are members may well "cause the Philistines to blaspheme."

The reply is sometimes made to such a stricture that the church must be run on business principles. That is exactly true; and the first principle in business is to command the confidence of the community. The real business of the Christian Church is to make the world a better place to live in, and there is no road so short to that end as making the people in the world better people to live with. There are numerous efforts making at present to promote a revival of religion. Every serious man will wish them "godspeed," but the only revival of religion that has permanent results is based on a quickening of conscience that penetrates to the smallest details of daily life. We do not want new theologies, or new exposition of doctrine, but the old common virtues reinforced and elevated to the heights of beatitudes. It is said that in a country revival a converted grocer went home and took the false bottom out of his bushel measure. It would be a startling piece of news if some leading member of the Christian Church should go from the Sunday service and squeeze the water out of his stocks in the next meeting of the directors who had floated some insecure investment for humble people. The Christian Church has a splendid future but its first business is to turn itself away from a remote heaven, and promote the immediate well-being and well-doing of the community which sustains it

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WORK IN SALT LAKE CITY.

BY REV. FRANK FAY EDDY.

OUR little church in Salt Lake City is one of the out-posts. We can surely call ourselves pioneers when our nearest Unitarian neighbors are some eight hundred miles away. Our little candle needs to shine a long way and it is fortunate, for this reason, that our situation is so advantageous. Salt Lake City will unquestionably maintain her supremacy as the metropolis of the inter-mountain region. All the great railroad systems of the west are or soon will come together here. We are in the midst of a great and varied mining region. The Mormon question as far as the relations of that church and the gentile are concerned, is practically settled, and this city is free at last to realize her great future.

The history of Unitarianism in this city has been varied. After a magnificent start various vicissitudes overtook the society, needless to enumerate here, and it practically went to pieces. But good seed was sown and some five years ago a revival and reorganization was effected. This was effected and has been maintained almost entirely by men and women who were not in the former movement. Within the last three years a lot has been purchased and a fine hall has been erected This property has today a valuation of not less than $15,000. We owe to the A. U. A. $4800 upon the property which is being paid off at the rate of $600 a year.

Now we are doing several important things. First we are making Unitarians, or at least helping Unitarians discover themselves. Nine-tenths of our congregation has come from other churches. Fully one-third were once members of the Mormon church or were reared under its influences. Next in importance is the work of

our Sunday school which is in a thriving condition. Then we are reaching the scattered liberals of this region, Salt Lake papers publish an abstract of my sermons each Monday and I find they have many out-of-town readers. Almost every Sunday some representatives of our faith from the smaller cities and towns are in our congregation. Besides these there are of course the tourists who are ever drifting into our services for this is the greatest stopover place in the west. Through correspondence the printed sermon and interested visitors we are thus reaching a wide constituency. We are sowing the seed and sowing it broadcast. I am only waiting until I can get the situation in Salt Lake more in hand, to try and reach more directly the liberals in several nearby points by means of evening services.

The situation is peculiarly promising here because of the abundance of material. We are in touch with at least two hundred families, and so many new names are suggested that the work of pastoral calling becomes an endless task. In fact our troubles are all financial. There is no difficulty about attendance, there is no question but that our evangelist is well received. Our church is winning social reputation and influence. All the auxiliary organizations are gaining strength.

But with the large floating element in our congregation and the lack of large means among those constituting the reliable and dependable portion of our supporters, the church really has never been since its reorganization upon a selft-supporting basis. Our great incubus is the obligation to reduce the debt on the property $600 each year. If some benefaction would arrive and relieve us of this heavy tax the problem would be easy of solution.

Such is the situation. The importance of having a church gain faith at this point cannot be overrated. We have here a nucleus of as loyal and devoted people as it could be possible to be found. But in the main we are building a church out of new elements and time is required for the construction process. The one problem is that of financing the movement during the period of construction. But this financial question is pressing and there is danger that the loyal ones will become disheartened. We have to face a discouraging deficit at the end of this year and there is a possibility that all that has been gained so readily and which promises so much may be sacrificed. If however we can carry the work forward a few years longer there is every indication that in this beautiful city a flourishing church of our faith will be established to become the mother of churches.

LIBERAL CHRISTIANITY IN THE SOUTH.

BY HENRY WILDER FOOTE.

THERE is no large section of our country where there are so few Unitarian churches in proportion to the population as in the South. There is no section where the message of liberal Christianity is so much needed. For the South as a whole is only beginning to arouse itself to the questionings of modern religious thought. With few exceptions, outside of a somewhat influential broad church element among the Episcopalians, the Protestant bodies still dread Biblical criticism and the doctrine of evolution as assaults on religion.

The South at large has hardly been affected by the various influences leading to a rational theology. Many of its colleges and theological schools are still in bondage to a narrow sectarianism; a larger proportion of its population than in the northern states is beyond the reach of good libraries; the ministers who preach a liberal form of Christianity are very few. The Unitarian churches in particular are weak and widely scattered, and have had little or no perceptible influence in moulding religious sentiment outside their own immediate circles. The complex causes for the failure of liberal Christianity to make greater headway in the South are deeply rooted in the social organism. But the South has entered upon a period of change and of great development. The coming years are already summoning the messengers of the liberal faith to preach the glad tidings of the Christian life in place of limited salvation and the Christianity of dogma.

It must be remembered that "The South" embraces a great extent of territory and very varying social and religious conditions. There is the conservative South, represented by the Atlantic seaboard states, where our progress must of necessity be slow. There are sections such as the Black Belt and the Roman Catholic parts of

Louisiana where it is impossible under present conditions for us to do more than to send an occasional message of fellowship to a few lonely souls. But on the other hand there are great possibilities before us in the next generation in Texas, and in the "New South," as represented by cities like Atlanta and Birmingham, Shreveport and Dallas, and in prosperous and progressive sections of the country, there are great areas stirring with new life. The people are experiencing a greatly increased prosperity; there is a steady stream of new settlers, most from the North; and there is a great impulse towards a broader and more far-reaching system of education. These new influences must inevitably affect the religious ideals of the people who live here. Boys and girls who are taught the nebula hypothesis in school become restless when they are vehemently told in church that they must take the book of Genesis as literal truth, or else throw away the whole Bible. To a disastrous degree religion is associated with a preposterous and outworn theology, with a narrow and acrid view of life. The rising generation, eager for practical help in solving live problems, deeply interested in commercial life and material progress, looks up for spiritual food to preachers who deal out diluted Jonathan Edwards, who denounce the questioning spirit in religion as "infidelity."

Here is a situation which cannot last. To quote a Texas Presbyterian, "A great wave of infidelity is going to sweep over Texas in the next ten years." What he meant was that people could not much longer be held to the current interpretations of Christianity. Unquestionably he is right. The breaking away from the old religious traditions and the increase of material prosperity will bring a period of ferment and change. From it there should result a great opportunity for sincere and vigorous preaching of a modern, liberal religious faith. Other churches, especially the Episcopalian, may avail themselves of it. We should rejoice to have them do so. But for the Unitarian body there is an opening for which it is peculiarly fitted. There is an abundant work for us to do if we will set our hands to it. Here is an opportunity to help mould into modern form the religious life of an important and rapidly growing section. If we believe that liberal Christianity has a place of power in modern civilization, if we have any message better than the command to adhere to dead dogma and blindfold faith, then the Unitarian churches still have a great work to do in this far-reaching Southland, indeed our real opportunity is now dawning. Let no man think this is a light or easy task.

It is one which calls for patience and optimism, for work planned upon long lines, for faith in the ultimate power of truth. Now is but the time for sowing seed. We cannot expect great or speedy results. The day of harvest is yet a long way ahead. But though we may indeed reap in some measure where we have not scattered, the harvest of later years will be less abundant, less truly ours, if we do not now bear our share of the burden and heat of the day. Let us truly forecast the years to come, nor fail to respond with alacrity to the vision of our opportunity. Above all, let us remember that here is small place for a petty sectarianism. The South has had more than enough of bitter warring sects. Our opportunity lies in liberating men and women from these narrow interpretations of what it is to be a Christian, and in upholding a liberal and stimulating ideal of Christian life. For such a message the South is even now listening.

A NEW YORK UNITARIAN PERIODICAL.

JABEZ T. SUNDERLAND.

MY experience in establishing "*The Unitarian*" in 1886, and in editing it for ten years, makes me sure that there is not only room, but a real and urgent need for a organ monthly of the Liberal Faith, moderate in price, bright, earnest, forward-looking, alive from cover to cover with the missionary spirit, broad in its sympathies, courageous, and issued from New York city.

The present seems a particularly favorable time for starting such a periodical. Our denominational work is well organized. Our various national and local associations have energetic and trusted leaders at their head. Everywhere within our ranks there is harmony. Many things are occurring, not least important our recent exclusion from the Federation of Churches, to give us a new sense of the immense significance of the work committed to it as a religious body. The organization of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, and the

great success which has attended its meetings in the different countries, is wakening us as never before to the world-character of our gospel and our mission. Such a time seems peculiarly propitious for taking a distinct and vigorous forward step.

The former "*Unitarian*" was started at a time much less propitious than the present. Yet in two years it was fully self-supporting, and in four years it was made much more than that, It only requires an earnest and united effort on the part of our ministers and churches to make the present periodical a still greater success.

We have long had a strong weekly in Boston. We want that to become still stronger and wider-reaching in its influence. To this end "THE NEW UNITARIAN" will do all in its power. But no periodical published elsewhere can speak the word which ought to be spoken from New York. New York is the metropolis not only of the United States but of the United States and Canada, as no other city is or thinks of being. If the Unitarian cause is ever to become strong over the whole continent it must send out its influence strongly from New York. It is of great importance that we keep Boston the influential center that it now is. But it is also of great importance that we develop other influential centers if our cause is to be made really national. We should bear in mind that each new center strengthens the old as well as extends the field,

"*The Liberal Christian*" published in New York thirty-five years ago, the weekly into which Dr. Bellows threw himself with so much energy, exerted a powerful and wide-reaching influence. If it could have continued to the present time the condition of the Unitarian movement in America would have been very different from what it is now. Had that paper been a monthly instead of a weekly, it probably would have been living and strong today,

Why is "THE NEW UNITARIAN" needed?

1. Because a growing cause needs new agencies, new auxiliaries, new tools.

2. Because our existing periodicals will be encouraged, quickened, energized by having a friendly, helpful and vigorous colleague.

3. Because many of the warmest friends and staunchest supporters of the "*Christian Register*" will welcome a new voice coming once a month from a near quarter.

4. Because large numbers of families and individual persons who cannot be induced, indeed who do not feel able to subscribe for a weekly, with its necessarily higher price, can pay the price of the monthly, and will gladly do it. This the history of "*The Unitarian*" abundantly proves.

5. Because a periodical starting in a new quarter, especially one so conspicuous and commanding as New York, will be able to reach out into many new channels, interest many new minds, create for itself to an important degree a new constituency, thus greatly enlarging and strengthening the cause of Unitarianism in the land.

I pledge the new monthly a generous support from Canada. I believe it will get a strong support from the middle west, from the far west, from the south, from New England, and of course it will from the middle states. Let us as ministers and churches in every part of the land, join hands with Mr. Badger *to do this great deed of putting this new monthly firm on its feet.*

A LETTER FROM MR. GANNETT.

DEAR MR. BADGER:

Thank you for inviting me to tell you in a few words what I wish "THE NEW UNITARIAN might be."

First, as you know, I wish its name were to be undenominational instead of denominational. This, not because I do not love the name "Unitarian," but because in this day of broadening fellowship in religion I think we ought to illustrate sympathy with, rather than differentiation from others, whenever we consistently can. "Unitarian," whatever broad meanings we give to it, is our name as a sect among sects. Instead of harking back to difference and separation in christening this new child of our spirit, I would in its very name hark forward to the better day coming, and interpret that noblest self in us which is distinctly allied with the noblest in others. Therefore I would prefer for it such a significant Puritan name as "IN SPIRIT AND IN TRUTH," —perhaps with the motto: "Neither in the mountain, nor in Jerusalem, but in spirit and in truth," printed beneath That would set our mark high; it would tell the world better than "Unitarian" itself what that word really means to us, and tell it in a way that would affirm our aspiration one with the aspiration of all. That we are "Unitarian" and glad to be known so, is sufficiently told in the name of the publishing Conference.

Secondly, I hope the new magazine in the tone and spirit of its articles will emphasize the Ideals more than the Ideas of Unitarianism, its Principles above its Theology. For the essence of religion with us does not lie in ideas of the intellect, however noble, but in spirit and life. Moreover, our theology is manifestly taking care of itself. All the thought-changes, all the thought-tendencies in the religion of the age seem to be coming our way. They recognized leaders of Orthodoxy are more and more preaching and printing such views of God, of the Bible, of Jesus, of salvation and its conditions, of the kingdom of God on the earth, of the future life as until lately, have been associated with our heresy; and are accepting these views, not from us, but under the same influences, inward and outward, that a little earlier moved us to accept them. By our Ideals as distinct from these Ideas I mean, if I may repeat what I said the other day at the Harlem Conference, these four things:

Freedom of Reason and Conscience, our Method in Religion, instead of Tradition and Authority;

Fellowship the Spirit in Religion, instead of Sectarianism; Character the Test in Religion, instead of Ritual or Creed; Service the Aim in Religion, instead of Salvation for self.

These are the principles, these the ideals, which ethicize and spiritualize religion; and in proportion as they win their way in the world theology is sure to ennoble itself. Therefore these, I think, are the things which we should make it our business to emphasize. To liberalize is more than to Unitarianize; to spiritualize is more than to organize. And as these ideals belong to the Liberal Faith, whether connected with Unitarian or with orthodox doctrine, I hope that the new magazine will not try to fasten the "Unitarian" label upon them. Copyrighted as ours, they are so much the less ours; but they are all the more ours, the more we can help make them everybody's. Let us beware in the magazine of our besetting sin,—tho' "We are the Chosen People" attitude.

Thirdly, I hope that in its theology—for of course it should and will have a theology—the new magazine will seek to interpret, rather than to refute, the older theology; to unfold and affirm the infinite fact of "Incarnation," the universal law of "Vicarious Atonement," the eternal movement of "Inspiration" for instance, rather than correct proof in the concrete and limited Orthodox statements of these and the other great ideas of religion. This not merely because the method of interpretation rather than refutation will not make us better missionaries to others of any truth we have reached, but because the new visions of truth for ourselves seem to me to lie in those very dogmas called Orthodox,—visions which in their glory are only beginning to rise on man's mind in this dawn of the "Evolution" day in which we are living.

On the other hand, I trust that the magazine will be too religious to greatly emphasize the name "Christian"; too deeply Christian to care much whether the name be denied or allowed us by others; too Unitarian, and too loyal to the spirit and example of Jesus, to ever dream of making that name ourselves the test of fellowship in religion or in Unitarianism.

Lastly, I hope that the new magazine will be "prophetic" rather than decorous in its utterances upon social questions; that it will *dare* something socially as well as Bible-critically and theologically; that it will distress us occasionally by what it may say, but not by its silence when the times call for a Voice.

Truly Yours,

W. C. GANNETT.

Rochester, N. Y., Dec. 8.

PLANTING OF A UNITARIAN CHURCH IN CONNECTICUT.

BY REV. WM. H. MORGAN, PH. D.

EVER since Dr. Edward Everett Hale lectured for us on "The New England Poets" he has been asking "And how is Derby and Lystra?" The question provokes a comparison and enfolds a suggestion. We were not honored as gods when we came to Derby. Carpenter, Bradley and Park had gone forth from the Second Congregational church (orthodox) into our ministry, and this church had continued its work of preparing the community for a liberal gospel, yet the welcomers of sweetness and light were few. The suggestion implied is this: We have a trinity of communities—Derby, Ansonia and Shelton—beehives of manufactures, and we send forth pins and pianos, silver-

ware and brass goods, garments for warmth and guns for destruction and things too numerous to mention.

When word came to us in the city of New York to go to Derby for a few months to see what the prospects were we were naturally skeptical and this intensified after our first service. But we were determined to see this thing through. We studied the census returns and derived some consolation from them. There must be, so we dared to think, two or three people in a thousand in this mass of thirty thousand that will welcome our message. Our mathematics were true.

It never rained harder than on that fourth of December 1901 our very first day in Derby, and the church could not be started. Daring as it seems to us now, we made definite plans to start a church. In the factory offices, lawyer's inns, and private homes of the people names of those who intended to organize a church three months later were secured. Sixty-one souls were present at nine in the morning of that memorial March 3rd, 1901, to organize a Unitarian church. A week later it was made a corporation under the laws of Connetticut.

No time was lost. Realizing that a society worshiping in a hall however attractive, will also have a transient appearance, be crippled in its various activities and lack the aesthetic setting that is congenial to communion with the divine, we started a building fund. As we talked it over it appeared even to the most optimistic of us like the baseless fabric of a dream. But Genesis was written. The first subscription of two two hundred dollars came by mail in a few days which gave our dreams a touch of what the modern world calls reality. After this we never faltered until the beautiful *little church on the corner* as the people fondly call it was dedicated.

Preacher-like I must leave the dry bones of fact and indulge a little in the reflections arising as we consider the work of the past five years. From the first there was a definite idea of starting a rational church. We did not conceive it of the essence of rationality to be singular and therefore did not indulge in fads and oddities. We did not waver from the firm purpose of establishing a religious society. We resisted unswervingly the temptation to evaporate our society into a literary club, socialistic movement or philosophical seminar. All truth was our domain; all righteousness had our allegiance, but religion and religion only was our business.

This was so absorbing a task that we had no time to antagonize any other church. An occasional sermon was preached against Unitarianism in the community which always added one or more members to our society and we had no quarrel. When invited to speak in the opera house on many public occasions we pleaded for universal charity. The Jews and Roman Catholics became our best friends. The antagonism inherent in the truth we uttered we could not and did not attempt to avoid.

Stereoptican lectures were a failure; the people would have preaching and plenty of it. It is also interesting to note that the topics which interested people most were those of a unique religious character. The largest congregations we ever had came to listen to sermons on "The Divinity of Jesus," "Religion," 'The Life Immortal,' "The Inspiration of the Scriptures," and similar topics. Religion indeed is the most vital thing in the life of humanity and this has been well demonstrated here.

Previous experience in the handling of churches became the minister's defense during these discouraging periods that tried our souls. Had the minister just left the Divinity School, it is feared

he would have pitched his tents in a more fertile country. Indeed he learned to have a very tender feeling toward the young man with no "barrel" and no experience in the work of the ministry who attempts to start a church. His own experience was not very extensive; he could have put into use much more than he had, but it was sufficient to carry him over the rough places.

The kind of a church building that a society will erect and its location are determinative factors in the progress of a new movement. The society in Derby refused to erect a *cheesebox* for the purpose of worship. It tested its patience to wait; the result is justified. The factors were kept well in mind, aesthetic value and appropriateness for the uses of worship. The location selected was one of the best in the city.

The great lesson for our missionary enterprise from our work is the inestimable value of concentrating our forces. Ten thousand dollars wisely invested in any community of thirty thousand souls in the United States, which has no provision for a rational religion, will establish a permanent Unitarian church.

A CANADIAN CIRCUIT.

BY VICTOR J. GILPIN.

A parish 120 miles by 80, regularly travelled by a Unitarian minister touching a dozen points, fairly entitles one to think of the early Methodist times.

And this Western Ontario, comprising the richest agricultural section of Canada, is all virgin territory. No liberal minister has preached or lectured in any of her towns or cities.

With London, a manufacturing and distributing centre of forty thousand people as headquarters, the Unitarian missionary goes forth in all directions forty, sixty or eighty miles. He rises up early and gets home late delivering to groups of people in a dozen towns and cities, addresses, talks and sermons.

What a multitude of artisans, merchants and professional men he meets who are just waking out of a Rip Van Winkle slumber, wondering where they are. And by the help of the A. U. A. they shall, many of them, get their bearings in this age of science, positive living and liberal Christianity.

From fifty to a hundred tracts are sent out weekly to persons all over Western Ontario besides the seventy-five sent fortnightly to residents of London.

This circuit movement was begun last January and this winter finds six societies in some degree of operation.

London has a vigorous group of twenty alert young men and women interested in every modern phase of life. Besides this working central nucleus, the circumference is occupied by a score of others. Here commodious rooms have been fitted up with a service room, club-room and study together known as Channing Hall.

In Woodstock, a group of women and men assemble fortnightly and listen to an address, afterwards entering into discussion.

In Galt, a thoroughly Scotch town, the Birmingham of Canada, eight or ten young men, the best intellects of the city, assemble every two weeks to meet the Unitarian leader.

In Guelph, a number of women and a few men are interested. In Stratford four or five men and a couple of women gladly welcome the missionary.

In Brantford, a city of twenty thousand, a number of leading business men

have some concern, though as yet objective, in this liberal movement.

Two or three smaller towns have four and five in each who would like to see the face of the itinerant preacher once a month at least.

Six addresses a week have been given in this circuit-rider's field but usually about four meetings a week are attended. This is delightful work, hustling by train, trolley or tendon over an appetizing field.

To one who spends all his weeks with one society it would be stimulating to meet these groups so varied in their nature. One group is scientific, one is conservative, another is radical and contains a Nihilist after the Turner type—one is modelled after the Puritian and yet another is evangelical, and all are liberal.

In every meeting some new aspect of liberal living comes out and reminds one of the eager interest in developing negatives in a dark room.

This is a new and thoroughly Orthodox field—mainly with agricultural interests, and of course, the Unitarian is "taboo." The minister has difficulty in getting halls to lecture in and people to distribute literature. The newspapers fight shy of him, and dressed in a business suit, he is frequently asked "What goods do you carry?"

Erstwhile friends pass by on the other side. Ministers evade the heretic or spray this new religion of "culture" with a mild antiseptic. Y. M. C. A. officials warn their young men not to get mixed up with them for they have an infidel tendency.

But though a plucky field, though many dollars will be invested as initial expense, though there be ostracism the interest is great and God has his eye on it.

WINNIPEG AND OUR WORK THERE.

BY REV. HOPE F. U. ROSS.

Winnipeg, in which work was begun under the auspices of the American Unitarian Association in 1904 is the most northerly city on the continent in which the Unitarian church is represented. Sixty miles north on the shores of Lake Winnipeg a promising work is being done among the Icelanders, and in the city, an Icelandic Mission, now provided with a handsome brick church, has been sustained for the past fifteen years.

At the present time Winnipeg is increasing in population more rapidly than any other city on the continent with the possible exception of Los Angeles. Though still small and unimportant compared with large centres, the gain made by it during the past few years is remarkable. In 1901 the government census showed a population of 41,000. The special census taken in the spring of the present year indicated a population of 85,000. Building returns show that about $10,000,000 is being expended each year on new structures, many fine edifices of various kinds being erected.

It is claimed that a larger proportion of the residents of Winnipeg attend church service than in any other city in the world. The city is full of churches and the churches are filled with people every Sunday in the year. Several local churches have an attendance of from 1200 to 1600 people every Sunday night, the large attendance being due not to the superior excellence of the music or the special ability of the preacher but to the fixed church-going habits of the people. It is needless to say that the best available music is provided and that the most talented ministers are secured.

The weather in Winnipeg no doubt contributes largely to the remarkable habit of church attendance. There is no heated term in summer when the churches are closed. Every church in the city is open every week in the year, twice on Sunday for the regular services and once for the Sunday school, and the prayer meeting is held every Wednesday evening. The severity of the cold in winter diminishes the attendance only when high winds prevail. Winnipeggers put on warm clothing and go to church just the same.

The cost of living in the city at the present time is abnormally high. On account of the large immigration, rents have been excessive during the past few years. Other items of expense are equally unreasonable. The cost of opening work in the city is correspondingly high.

Since work was begun in April 1904, a service has been held each Sunday and a young people's society and a woman's Alliance have met on alternate weeks. The attendance at our service has always been small but we have never seen reason to change our conviction that a strong Unitarian church could be built up here. A kind feeling of friendship exists in the society and there is an increase in the number of our friends and in their interest in our movement. The city, although exceedingly conservative, is as I have stated, strongly given to church-going and it is our belief that it will prove easier to create a Unitarian church in such a city than in some cities where the interest in all church life is less.

A peculiarity of Winnipeg is the absence of Sunday street cars. It is said to be the only city of its size on the continent in which the cars do not run on Sunday. There are those who maintain that the operation of the cars on Sunday would have a detrimental effect on the morals of the city. At the present time a lack of them is an undoubted hindrance to the creation of a Unitarian church. The few friends we have are naturally scattered throughout the city a number of them residing three or four miles from the hall in which we meet.

We wish to express our gratitude to the American Association under which work was begun. We have no expectation that the cost of creating the church here will be much below the average, but we have no idea that the effort will fail, and are firmly persuaded that an organization may be created which will contribute to the strength of the Unitarian body. Prior to the time of our arrival, there had been no English speaking Unitarian association of any kind, although the names of one or two local Unitarian people were known to the secretary of the American Board. We rented a hall and began our work which has since continued. We have a number of young and some older English Unitarians, a few workers from the church in the United States, and a few Canadians, all bound together by a common faith and a kindred aim.

INSTALLATION AT INDIANAPOLIS, IND.

The installation of the Rev. F. S. C. Wicks as pastor of the church took place Sunday evening, Dec. 10, and was a most successful event. The sermon was preached by Rev. W. H. Ramsay of Louisville, Ky. Rev. W. M. Backus offered the Prayer and gave the Right Hand of Fellowship, and other ministers of the vicinity also took part. Mr. Wicks brings a splendid spirit of enthusiasm and zest to his new work, and will quickly make himself felt as a power for efficient leadership throughout the whole state.

OUR DIVINITY SCHOOLS.

Harvard.

The Divinity School of Havard University opened its year this Fall with thirty-seven students enrolled—a decrease of six from the registration last year, and of fifteen from the registration the year before, when the School reached its high water attendance mark of fifty-two. The decrease is not especially discouraging, however, since the loss is chiefly in special and graduate students, made up partly of ministers settled near Cambridge, taking a course or two in connection with their pastoral work. The number of regular students has only changed by one in these three years—22 in 1903-4, and 21 in 1904-5 and 1905-6. From the Unitarian standpoint it is not discouraging at all, since the number of students of that denomination has held about the same. In the present year there are fourteen Unitarians—four in the Senior class, three in the Middle class and five in the Junior class; one Resident Graduate, and one third-year Special student. The rest of the men represent the Presbyterian, Reformed Presbyterian, Trinitarian Congregational, Protestant Episcopalian, Christian, Methodist, and Baptist denominations. It is an interesting fact that the thirty-seven men now in the School are graduates of no less than thirty-three colleges, and that among the Resident graduates and in regular course are representatives of fourteen theological seminaries. The total registration of the school is divided as follows: Resident Graduates, Seniors, 6; Middle Class, 5; Juniors, 10; and Specials, 3.

One important change in the work of the Faculty was made this fall, Prof. F. G. Peabody resigning the chairmanship of the Board of Preachers to the University, which he has held since the Board was established in 1886, and Professor Edward Caldwell Moore, Parkman Professor of Theology, being appointed in his stead. Professor Moore, who is a Trinitarian Congregationalist, was last spring offered for a second time a chair in Union Theological Seminary, New York, the directors of that institution voting to remove for his benefit certain doctrinal tests which had prevented his accepting before. In view of his important appointment as head of the Board of Preachers, however, Professor Moore declined the offer, and has now taken and thoroughly renovated a house near the College Chapel and the Divinity School, with the evident intention, which should delight all friends of the School, of spending a long time there.

During Professor Peabody's absence for the first half year in Berlin (where he was selected by the Rector of the University to be the first Harvard Professor in the newly inaugurated yearly exchange), Professor Fenn is Acting Dean. Reports in the daily press indicate that Professor Peabody has made a very favorable impression in Germany. He is giving there his course on the Ethics of the Social Questions. Professor Wilhelm Ostwald, the Berlin representative at Harvard, is giving besides his courses in chemistry a course on the philosophy of the Natural Sciences, the subject matter being practically what he put forth in his recent book *Natur Philosophie*. A number of Divinity School men are among those taking these lectures.

Professor Ostwald last week delivered the annual Ingersoll lecture on Immortality (given by Dr. S. M. Crothers, last year, and Dr. Osler the year before.) The lecture, though "in manner, gravity of utterance and

compactness of reasoning admirable" (to quote from Dr. Francis Tiffany's editorial comment in last Monday's Boston Herald) was depressing. "It was something fairly pathetic" to quote from the same article, "to stand and watch the faces of the immense auditory assembled in the great hall—large numbers of them young students. It was more like the scene witnessed in a court room where a great murder case is on trial, involving a verdict of life or death, liberty and free air to breathe, or incarceration in a dark and narrow cell. The stillness was absolute and the strain of expectation on every face eager and tense. The lecturer was of a most winning personality. Still the verdict was foredoomed. The prisoner, that is, the idea of any individual immortality, must be taken out to the scaffold and there be hanged by the neck until he be dead, with no ghost of a chance of resurrection. To listen to the comments of large numbers as they went out, or to look into their silent, dejected faces was a spectacle not soon to be forgotten. Evidently they cherished a tender feeling for the poor prisoner and mourned over his untimely end."

"After all," concluded Dr. Tiffany, declaring the lectures to have been piously and hopefully designed to minister to comfort and consolation in the bitterest stress of human experience, the question is a vital one whether the better man to choose for a final authority lecture on individual immortality is a first class analytical chemist like Professor Wilhelm Ostwald, or a devoutly inspired poet like Whittier, with his truthful hymn:

> "I know not where His islands lift
> Their fronded palms in air.
> I only know I cannot drift
> Beyond His love and care."

The Harvard Divinity School Unitarian Club began its monthly sessions late in September at the Colonial Club, Cambridge. The Unitarian Club includes, besides members of the School and graduates of under five years standing, twenty ministers settled in the vicinity of Boston. Its design is to foster a clever acquaintance between the students and the men in active work. The speaker at the first meeting was the Rev. F. S. C. Wicks, then of Brighton, but now of Indianapolis. At the November meeting, held in the home of Dr. Crothers in Cambridge, Dr. W. H. Lyon of Brookline spoke on the "Minister as Organizer of Church Activities." The December meeting will be addressed by Rev. Charles E. St. John. The annual Christmas sermon of the School was preached in the chapel (prettily trimmed for the occasion with greens) by a member of the Senior Class elected by the School. The recess began Saturday, December 23, and continued until January 2.

Meadville.

Our school opened September 28 under conditions which augured well for a most successful and profitable year's work. Thursday morning the professors and students gathered in the chapel, where Professor Christie, in the absence of President Southworth, welcomed the students, old and new, with words of greeting and counsel. In his address he emphasized the need of a fine tolerance and co-operative service. His helpful and inspiring words were, in part, as follows:

"We have come together because the voice of our desire and inner spiritual necessity calls us to win the world to faith in God and rectitude of life and character. We need, and the need is our election, to inspire men with a sense of the infinite befriending, to persuade them of a divine companionship; to bring to human sufferers the consola-

tions of a heavenly care for them, to make the love that is human and divine a balm of healing for the miseries of mankind.

"I wish to dwell only on two things that are correlates of our free inquiry. One correlate of our freedom is a fine and delicate tolerance. We shall find as we live together that we do not use the same accent, the same words, the same emphasis Yet we are to be one family together, and therefore we must cherish a tender brotherly consideration, not sacrificing our just needs and preferences, but not making them a law and constraint for others.

"And the correlate of a fine and lofty serenity of tolerance broadens out into another. What I wish to say is that a family of students gathered together has a special duty to seek day by day the attainment of that spiritual disposition and that perfect moral beauty, which, as St. Paul has said, abides when miracles and prophecy have shown themselves relative and transient."

On Friday evening, September 29, the formal opening exercises of the school year was held in Hunnewell Hall. A scholarly and comprehensive address was given by Mr. Bowen, our instructor in New Testament criticism, who took for his subject "The Lord's Supper." The theme was dealt with in a manner which indicated a wide knowledge of the latest researches made in the field of New Testament criticism. In concluding the speaker extolled the beauty and value of the memorial conception of the service.

The address was followed by an informal reception, given in the home of Mr. and Mrs. Bowen and Dr. and Mrs. Spoer.

Mr. Spoer, who has charge of the courses in languages and literature of the Old Testament and the History of Religion, brings to his work a wide personal knowledge of life in the oriental countries together with marked ability and enthusiasm as an instructor.

The progress of the school work has on the whole been very satisfactory. The new students, most of whom have come from denominations outside of the Unitarian faith, have shown earnestness and zeal for the liberal cause. Three foreign countries are represented in the student body; Holland by Mr. J. A. C. Fagginger Auer, Iceland by Mr. Gudmander Arnason, and Hungary by Mr. John Gyorgy.

We have been especially fortunate in the matter of lectures this year. The coming of Prof. Nath Sen of the Presidency College, Calcutta, among us was an event of noteworthy importance. During the few weeks which Prof. Sen spent here his calm and beautiful personality made a lasting impression upon all who were fortunate enough to be brought within its beneficent influence. Of great profit and enlightenment were his lectures upon the Caste System of India, which were the first Adin Ballou lectures of the year. He also delivered a course of lectures upon modern Philosophy with special reference to the position of the Brahmo Somaj movement, of those high and noble teachings he is a worthy exponent.

On November 10, the second Adin Ballou lecturer of the year, Miss Jane Addams, addressed an audience which completely filled our church, upon "The Problem of Immigration." On November 13, Dr. Samuel A. Eliot made us a short visit, which it is needless to add, was greatly appreciated by professors and students alike. The latter especially welcomed the opportunity to discuss with him many questions pertaining to Unitarian Organization. Dr. Eliot addressed a meeting of The Brotherhood for Unitarian Missions as did also the Rev. Leon A. Harvey who was with us at that time.

Dr. S. J. Barrows, of New York, delivered some very helpful lectures on November 23 and 24 upon "The Principles and Problems of Penology." From his vast experience in this field of work Dr. Barrows was able to present to his hearers in a clear, forcible manner many of the problems pertaining to the criminal classes which confronts every civilized community, and was able to present remedies for many of the evils which exist under the present laws.

We had the privilege of listening to an address given by Mr. A. M. Howe, of Cambridge, Mass., on December 7. The subject of the address was "The Responsibility of men of Affairs in Directing Benevolent Institutions." Mr. Howe very generously came from Cambridge at his own expense to visit the school and meet its members.

One of the most enjoyable events of the school year from a social standpoint was and entertainment given by the Eta Pi Alpha Fraternity on December 1, in Hunnewell Hall. This entertainment, which consisted of a puppet-show followed by an amusing farce entitled "The Wiles of a Woman," presented by the members of the fraternity, was attended by over one hundred of their friends. At the close of the performance refreshments were served.

On Sunday, December 17, President Southworth departed for Boston to attend a meeting of the directors of The American Unitarian Association and to speak at a meeting of The Unitarian Club on The International Council at Geneva.

Pacific Coast.

This school has just finished the first semester of its second year. The next semester is expected to open in January with an enrollment of ten students, of whom five are candidates for graduation, while of the five special students some will probably enter regularly another year when their University course is finished. The school is accommodated in the parish room of the Oakland church, but part of the instruction is given at Berkely, where most of the students live. It has more than fulfilled the hopes entertained by its founders, and its future is now considered assured. The library already has some 3,500 volumes. The next step will be to secure ground and erect a permanent building, and to increase the faculty. Gifts for endowment, buildings, scholarships are invited. Attention is called to the following appeal :

The library of the Pacific Coast Divinity school is very desirious of procuring the following things to complete its files of denominational publications. Anyone able to furnish any of them from attic or closet, stores or otherwise, will confer a great favor by addressing the undersigned.

Christian Register. January 29, 1889, and many numbers in the old newspaper form.

Middle States Conference Reports.

National Conference Reports, Nos. 9, 11 and 12, and the Council's Addresses to the Churches.

Unitarian Year Book, 1859.

Many numbers of earlier series of A. U. A. Tracts ; Chadwick's and Savage's sermons ; Chrtstian Inquirer, Liberal Christian and Inquirer (N. Y., 1846–48); Christian World (Boston, 1843-48); and Unity, before 1899. Send to Rev. Earl Morse Wilbur, 14th and Castro Sts., Oakland, California.

UPLANDS.

Strong-souled and few they climbed the height
The valley people called, Beware.
The trails are faint, deserted quite,
The hills forbidding, lonely, bare.

They kept the way, they gave no heed.
They strode, on paths too bold to veer,
Beyond the twilight vales of creed
To heights of brave belief sun-clear.

MELVIN BRANDOW.

NOTES FROM THE FIELD.

Middle States and Canada Conference

Our Conference contains 48 active churches: 9 of these are in New York City, 20 in cities of over a hundred thousand inhabitants; and 9 are in suburban cities and towns about New York. Sixteen churches are assisted by the A. U. A.; 7 are as yet without church buildings; and there are, besides, 7 preaching stations not enumerated above.

Of these churches 8 were in existence in 1825, (the year of the organization of the A. U. A.); while 13 have been organized within the last twenty years.

The churches of this Conference contributed to the A. U. A. during its last fiscal year $13,009.95, and to the Middle States Conference $2,024.75, a total for missionary purposes of $15,034 70 (exclusive of generous sums raised by the Woman's Alliance.) On the other hand the A. U. A. has contributed its work in this department (including its share of the Superintendent's salary) $11,000.

These are modest figures We hope to see them grow during the next few years. Perhaps the *New Unitarian* may prove a factor in bringing about the increase.

The Conference has been invited to hold its next annual meeting with the church in Rochester, N. Y., and without doubt the invitation will be heartily accepted.

As a fitting memorial to the long and noble services of the Rev. D. W. Morehouse as Secretary of the Middle States Conference, the New York League has established a loaning library at the Unitarian Headquarters in this city for the free use of those within the city and its environs, who desire to become better acquainted with our liberal literature. Through the generosity of friends Mr. Morehouse's own theological library was purchased to put with the first collection of the League, widening its usefulness.

The library is now in order for general circulation, a committee of the League, whose chairman is Mrs H. B. Harding, having the matter in charge.

Boston Items

One who is in the habit of paying visits to our Headquarters in Boston must be impressed with the fact that the social use of the A. U. A. building is rapidly increasing. A far broader social policy than has been evident in past years is now in operation. This is to be seen especially in connection with the meetings of the Ministerial Union which for several years seemed to have lost their hold upon the brethren but which are now well attended, lunch being served in Channing Hall. Those who have sought for a number of years to bring about such a condition are well pleased and hopeful for an increasing spirit of comradship among our ministers as a result of its establishment. This social use of the building is also emphasized in the Wednesday afternoon entertainment furnished in the form of an afternoon tea served by ladies from nearby Churches, which has proved of much value in renewing and strengthening the fellowship of our constituency in this neighborhood and in the reunion of those who are temporarily visiting in the vicinity. The newly decorated and comfortably furnished reception room is a decided improvement in the means of social life among us.

The heartfelt regret of many is frequently expressed at the removal of Rev. F. S. C. Wicks from Brighton, He has done most excellent work, not only in his parishes at Brighton and Malden but in the offices held by him in the Benevolent Fraternity of Churches, Boston Association of Ministers, Ministerial Union, and in other bodies of denominational interest and importance. He is followed with the expectation that his work in Indianapolis will be greatly to the advancement of our cause.

All friends of our work rejoice with the Church of the Disciples in the completion and dedication of their new house of worship entirely free from debt.

All Soul's Church, New York, Rev. Thomas R. Slicer, Minister

The fiftieth anniversary of its present church edifice was celebrated Sunday, December 31st. In the morning Mr. Slicer preached a noble sermon on "What a Unitarian Church Means", and in the evening a very attractive service was held with special music and addresses by Rev. Robert Collyer on "Fifty Years of Unitarianism" and Rev. Minot J. Savage, D. D. on "Unitarianism not Simply a Method of Revolt but Spiritual Revival" and Rev. John P. Forbes of Brooklyn, on "What a Church May Do To-day." This is the third building to be occupied by this society. It is interesting to note that All Soul's Church, (organized in 1819) has had but four ministers in all its history; Rev. William Ware, Dr. H. W. Bellows, Rev. Theodore C. Williams, and Mr. Slicer.

Unity Church, Brooklyn, N. Y., Rev. W. M. Brundage, Ph. D.

A Men's Club has been organized in Unity Church, Brooklyn, that starts off with a membership of 70. The purpose of this club is not merely or mainly to minister to the social life of the men of the church; its purpose is distinctly religious. The Constitution just adopted thus states the object: "The object of the club shall be to promote the interests of Unity Church in bringing the men of the congregation into closer fellowship with one another and in helping them to appreciate more adequately the great principles of freedom of thought in religion, of kindly sympathy with those who differ from them, and of the supreme importance of righteous character as exemplified in the home, in the school, in social, business and professional life and in city and national politics."

The regular meeting held the first Wednesday in December was addressed by the Rev. Frederick Lynch, minister of Pilgrim's Congregational Church, who spoke on the subject of practical religion. Mr. Lynch aroused a great deal of enthusiasm by his eloquent address. On the third of January, a New Year's dinner will be given in the University Club of Brooklyn to be addressed by members of the club.

The officers of the club are Dr. J. B. Warbosse, President, Charles A. Baker, Secretary, Deland Wing, Treasurer, and a Board of Directors consisting of Prof. John Mackay, A. S. Kirkman, Theodore Lucas, Mr. Hesselman and the minister of the church.

Practical work will be undertaken during the winter.

New Jersey Unitarian Men's Club

This club held its annual meeting and first dinner of the season, at the Union Square Hotel, New York, December 4th. Representatives from the churches in Montclair, Orange, Plainfield, Rutherford, Passaic, Ridgewood, and Hackensack were peresent. The present officers, Mr. Emerson P. Harris of Montclair, President, and Mr. F. I. Armstrong of Rutherford, having insistently declined re-election, the following were elected: President, Mr. J. C. Lincoln of Hackensack; Vice-President, Mr. Charles Burrows of Rutherford; Treasurer, F. A. Dibble of Montclair; Rev. George H. Badger of Rutherford, and W. H. Aborn of Orange, members of the Executive Committee. After dinner a stirring address was given by Rev. Merle St. C. Wright on "What Our Churches Have to Give." A good discussion followed, opened by Rev. James A. Fairly of Hackensack, in which a half score of men participated. During the meeting a resolution was passed instructing the Executive Committee to consider the advisability of a North New Jersey local conference meeting to be held with one of our churches.

Rutherford, N. J., Rev. Elizabeth Padgham, Minister

Congregations have been larger this summer, than ever before in the history of the church, and our minister has won friends on every side, outside our borders as well as within the parish.

For the first time this year, the Unitarian Church was invited to join in the Union Thanksgiving services held in the Presbyterian Church, Miss Padgham making one of the addresses, and Mr. Badger making the prayer.

At their annual sale, Dec. 6th, the Women's Alliance made over two hundred dollars, and had a most enjoyable time, besides.

Ridgewood, N. J. A Sunday School has recently been organized here, small in numbers to begin with, but with good spirit.

The Women's Alliance at its recent Christmas sale, netted about a hundred dollars, on an exceedingly stormy evening.

A series of Monday afternoon lectures and readings are held under the auspices of the Alliance, on alternate weeks. Rev. George H. Badger has given a series of talks on contemporary literature during the autumn months.

New Brighton, N. Y., Rev. Hobart Clark, Minister Just now the congregation is all interested in the moving of our pastor, Rev. Hobart Clark and Mrs Clark into the new parsonage built next the church. It is an unpretentious house but very comfortable and complete.

Our branch of the Alliance held a fair on the 4th of this month for the purpose of raising money to pay for putting our organization in good order. We raised over three hundred dollars, being well patronized by friends from other churches, and working hard ourselves. The branch also paid for the church furnace being repaired, so that we feel that we have done a fairly good autumn's work.

Flushing, N. Y. Unitarian services are being held in the city every Sunday afternoon at 4 o'clock at the Good Citizenship League building, under the auspices of the Conference. Good congregations are in attendance and the promises for permanent results good. During December Rev. Geo. H. Badger has been giving a series of discourses on "Some Honest Questions Which Some People Want Answered," his topics being: 1. "Is the Bible True?" 2. "Is Prayer Worth While?" 3. "What Think Ye of Christ?" 4. If a Man Die Shall He Live Again?"

Newburgh, N. Y. Rev. A. H. Robinson, Minister. The principal gain that has been made since Mr. Robinson took charge of the work in Newburgh is in the development of the Sunday School. It has been built up from practically nothing to a small though strong and influential organization. A fortnightly calendar is issued containing matters of general interest and announcements of the church services. The expense of this is not only met by the Sunday School but the actual work of the printing is done by two members of the School. A fine new stereopticon, the best sort procurable, has been purchased by the Sunday School and is proving of valuable assistance in illustrating the Old Testament stories. The future of Unitarianism in Newburgh is most promising.

First Unitarian Church, Philadelphia, Penn., Rev. J. H. Ecob, D. D., Minister A very successful fair was held Nov. 17th and 18th, the proceeds being turned over to the general church fund.

Pastor Otto VanZech is conducting a series of evening services in the Sunday School room for his fellow countrymen of liberal tendencies who have not found a church home. The German language is used exclusively in these services.

Sunday, the 17th, Dr. Ecob exchanged with Rev. Alfred Hussey, of Baltimore. Mr. Hussey had a hearty welcome from his many friends in the congregation.

The Furness Club held its first meeting of the season Monday evening, the 18th The speaker, Dr. Henry Berkowitz, told in a most thorough and effective manner the story of the Jew in Russia. his past history and present status. After the address various questions came from the audience evincing the deep interest which prevails on this absorbing topic.

The Sunday morning Bible class is conducted this winter by Mr. George F. Deiser. The theme for study is "Scientific Intimations Concerning the Future Life".

Lancaster, Pa.,
Rev Melvin Brandow,
Minister

The Church of Our Father has its lot cast in a conservative community. One of its Pastors, the Rev. Chas. P. Wellman, made application for membership in the local Ministerial Association, but the Unitarians were voted *ineligible*. However the spirit of the members of the church was not broken. The cost was more or less counted before the Unitarians decided to take a stand for the Larger Faith.

The Rev. Melvin Brandow, its present pastor, is an earnest scholarly man of wide vision. His sermons are full of the spirit of Christian forbearance. His attitude towards the opposition to Liberal views must win in the end.

Part of the programme of the Church is to become a factor in "making the community a better place to live in" as Edward Everett Hale puts it.

The Trustees are found in the membership of various benevolent and other organizations, such as the Lancaster Charity Society, Lancaster Board of Trade, Lancaster School Board, General Hospital, Dauphin Institute, etc.

A yearly congregational supper is held, at which a resume is made of the things accomplished and tasks yet to be done.

The Christmas Festival has been lively from the early beginnings of the Church.

In January the *Channing Club* will take up the first of a series of subjects or questions that are commanding the attention of mankind. A 30 minute paper will be read followed by a general discussion. January's topic will be the "*Kindergarten.*"

Unitarians need not be ashamed of taking a vantage point which is being approached nearer and nearer by each succeeding Presbytery or Conference of the orthodox churches.

Toronto, Canada,
Rev. Jabez T. Sunderland,
Minister

The Toronto Church reports large congregations and much activity in all departments of its work.

The Unitarian Club has had three large and interesting meetings this season so far, with Prof. Sen of India, Mr. Ernest Crosby of New York, and Secretary St. John of Boston, as speakers.

The Unity Club is doing vigorous work. The Browning Club is the most prosperous in its eight years history, having 94 members, and an attendance at some of its meetings of nearly twice that number.

The Post Office Mission is sending Unitarian literature to a large number of inquiries scattered from Nova Scotia to British Columbia.

The Woman's Alliance has just held a fair and cleared about $240.

Mr. Sunderland is giving a series of special Sunday evening sermons extending through four months. The subjects thus far have been: "The Truth I Seek;" "The God I Worship;" "The Christ I Follow;" "The Bible I Accept;" "The Salvation I Want;" "The Human Brotherhood I Believe In." One of our papers of largest circulation is printing these sermons in full as they appear.

Last, and in some respects best of all, we are to have a new organ, the gift of a generous friend who does not permit his name to be known.

Toronto has already forty subscribers to THE NEW UNITARIAN.

Ottawa, Ont.
Charles W. Casson,
Minister

The church calendar, issued the first of December, and giving the programme of church work for the present season, contains much of interest.

The pastor is preaching a series of Sunday evening sermons on "The Realities of Religion," which is causing much interest and touching people not connected with the church. Special notice is taken of them in the Monday papers.

The Unity Club, in its fifth season, has a programme full of interesting items. Among the speakers for the year are Mayor Ellis, Tatzy-Goro Nosse, Japanese consul-general to Canada, Dr. Amelia Yeomans, of Manitoba, and Dr. Henry Ami and Dr. Church, Professors Shutt, Macoun and Campbell, and others equally well known in the city and the Dominion. The Club meets every Wednesday evening, and has a

monthly club supper. Its meetings have had a large influence in the city, and its discussions are most animated and helpful.

The Woman's Alliance has just held its annual supper and sale, with the usual satisfactory result.

Every branch of church work is moving ahead smoothly and steadily.

Unity Church, St. Paul, Minn., Rev. Richard W. Boynton, Minister

The people of Unity Church, St. Paul, have realized their long-cherished hope in the dedication, on Sunday, Dec. 10, of their new church building, situated at the corner of Portland Avenue and Grotto Street, in the rapidly growing residence quarter of the city. The new church, which is of limestone in the Norman Romanesque style, and very attractive both without and within, was dedicated free of debt. It contains an audience room, seating 500, with parlor and Sunday School room in the rear. The cost was $35,000 and it is intended to add later an ell containing Sunday School and social rooms, to cost $10,000 additional. The services of dedication were attended by many from other churches, the capacity of the building being taxed in the morning, while in the evening all standing room was taken and numbers were turned away.

The service of dedication proper was held on Sunday morning. Mr. Charles W. Ames, Chairman of the Building Committee, made the opening address, telling of the rapid progress of the construction from the first sod-turning in April to the presentation of the completed edifice. There had been nothing but harmony about the work, from the acceptance of the architect's sketch until the completion of the contractor's work. Mr. Everett H. Bailey, President of the Board of Trustees, in accepting the keys of the church, tendered by Mr. Ames, expressed the thanks of the congregation to the Building Committee, the architect, Mr. Thomas G. Holyoke, a member of the society, and to all whose generous gifts had made the happy consummation possible. Minister and people then joined in a responsive service of dedication, based on one prepared by Rev. W. C. Gannett, minister of the church from 1877 to 1883, during whose stimulating ministry the former church was built. The prayer of dedication and sermon followed, by the minister, Rev. Richard W. Boynton, and a few words of retrospect and congratulation by Rev. S. M. Crothers, D. D., closed the very impressive service. Afterwards the people lingered long, exchanging congratulations and admiring the beautiful interior.

In the evening, a singularly noble and uplifting sermon, upon the text, "As a man thinketh in his heart, so is he," was preached by Dr. Crothers, and addresses followed by Rev. Henry B. Taylor of St. Paul's Universalist Church, Rabbi I. L. Rypins of Mount Zion Hebrew Temple, and Rev. Dr. Alexander McGregor of the Park Congregational Church. The great evening congregation was by far the largest ever gathered in St. Paul to hear our word, and the sympathy and good fellowship expressed by those of other communions gave evidence of the place that Unity Church, by the quality of its membership, has made for itself in this conservative city. Since the dedication, Mr. Boynton has preached to larger congregations than often gathered in the former building, and minister and people look forward to a continuous growth in numbers and influence for Unity Church, in the new location.

The visit of Dr. and Mrs. Crothers from Cambridge was a happy event of the dedication week. A reception was tendered them at the home of Mr. and Mrs. Charles W. Ames on Tuesday evening, when Dr. Crothers read one of his unpublished papers to a delighted company. At other times old ties were renewed, showing in a remarkable way how the affection of the church for its former minister and his wife had suffered no change through eleven years' absence.

Fort Fairfield, Me.

This church has called the Rev. P. J. Robinson of Windsor, Vt., to be its minister, and he begins his pastorate immediately.

A WEEK OF PSALMS OF THE LARGER FAITH.

Selected From the Poems of John White Chadwick.

SUNDAY

AN EASTER HYMN.

Thou whose spirit dwells in all,
Primal source of life and mind,
In the clod as in the soul,
Ever full and unconfined!

What shall separate from thee?
Naught of all created things!
Joy and sorrow, good and ill,
Each from thee its essence brings.

Thine the atom's faintest thrill,
Thine the humblest creature's breath,
Prophet-soul in every kind,
Yearning still through life and death—

Yearning for the Crowning race—
Man, in whom at last is told
Every secret strange and sweet
From the farthest days of old:

Secrets too of things to be,
In the cycles on before:
Love which stronger is than death,
Life with thee forevermore.

MONDAY

THE PRISM.

"Life, like a dome of many colored glass,
Stains the white radiance of eternity."
Shelley, 'tis greatly said,—and yet I would
That thou hadst been a century later born:
Then of far less of this majestic scorn
Hadst thou the mystery of Life withstood:
Some clearer vision of its steadfast good
Had come to thee in this our brighter morn
Of knowledge, and some voice profound to warn
Thy daring speech. For, lo, if but we could
Speak simple truth, the dome of life would be
No glass discoloring God's eternal light:
Rather a glorious prism which, as the night
Makes heaven stars, his white infinity
Makes warm and tender, and we live impearled
With all the sweet perfection of the world.

TUESDAY

THE MAKING OF MEN.

As the insect from the rock
Takes the color of its wing:
As the boulder from the shock
Of the ocean's rhythmic swing
Makes itself a perfect form,
Learns a calmer front to raise:
As the shell, enameled warm
With the prism's mystic rays,
Praises wind and wave that make
All its chambers fair and strong:
As the mighty poets take
Grief and pain to build their song:
Even so for every soul,
Whatso'er its lot may be—
Building as the heavens roll,
Something large and strong and free—
Things that hurt and things that mar
Shape the man for perfect praise:
Shock and strain and ruin are
Friendlier than the smiling days.

WEDNESDAY

THE PERFECT LAW.

Oh God, we come not as of old,
Distrustful of Thy Law,
In hope to find Thy seamless robe
Marred by some sudden flaw.—
Some rent to let Thy glory through
And make our darkness shine,
If haply thus our souls may know
What power and grace are Thine.

Thy seamless robe conceals Thee not
From earnest hearts and true:
The glory of Thy perfectness
Shines all its texture through:
And on its trailing hem we read,
As Thou dost linger near,
The message of a love more deep
Than any depth of fear.

And so no more our hearts shall plead
For miracle and sign:
Thy order and thy faithfulness
Are all in all divine:
These are Thy revelations vast
From earliest days of yore;
These are our confidence and peace:
We cannot wish for more.

THURSDAY

THE OTHER SIDE.

Climbing the mountain's shaggy crest,
I wondered much what sight would greet
My eager gaze when'er my feet
Upon the topmost height should rest.

The other side was all unknown:
But, as I slowly toiled along,
Sweeter to me than any song
My dream of visions to be shown.

Meanwhile the mountain shrubs distilled
Their sweetness all along my way,
And the delicious summer day
My heart with rapture overfilled.

At length the topmost height was gained:
The other side was full in view:
My dreams—not one of them was true,
But better far had I attained.

For far and wide on either hand
There stretched a valley broad and fair,
With greenness flashing everywhere,—
A pleasant, smiling, home-like land,

Who knows, I thought, but so 'twill prove
Upon that mountain-top of death,
Where we shall draw diviner breath,
And see the long-lost friends we love.

It may not be as we have dreamed,
Not half so awful, strange, and grand;
A quiet, peaceful, home-like land,
Better than e'er in vision gleamed.

Meanwhile along our onward way
What beauties lurk, what visions glow!
Whatever shall be, this we know
Is better than our lips can say.

FRIDAY

THE TWOFOLD AWE.

"Two things," said he of Koenigsberg,
Most gravely wise of modern men,
"With awe my spirit fill, when'er
They break upon my ken:
The starry heavens, when they show
Their countless hosts in order bright;
The Law within, which teaches me
The way of Truth and Right."

How poor the man who cannot say
Amen to words so sweet and strong,
Whose heart has never known the beat
Of either mystic song!
Has never felt abashed and stilled
By starry splendors, cool and far;
Nor, when the inward silence thrilled,
How weak and strong we are!

But, oh, that each might win the grace
To hold the twofold awe as one:
To blend the inward voice with that
Which speaks in star and sun;
From shining orbs that never swerve
Upon their high and glorious way,
To seize the strength by which we might
That law within obey:

Then would our lives as bravely shine
As ever pomp of clearest night:
For suns and moons and stars pale
To Love and Truth and Right.
And then on whom in darkness sit
Should gladsome light arise and shine;
And in our glory men should walk,
And conquer by our sign.

SATURDAY

AULD LANG SYNE.

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call:
They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them,
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more!

More home-like seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
What'er betides, Thy love abides,
Our God, for evermore.

A PRAYER.

Thou art never far from us, O God! Thine ear is ever open to our cry. Why are we ever weak, when with thee there is strength? Why are we ever troubled or annoyed, when with thee there is peace! Why are we ever cast down, when in thee we may find hope and joy? Why are we ever in darkness, when thy light shines for all! Comfort us, we beseech thee, as a mother comforteth her children. Give us courage in the night. Hold back our feet from wandering in any way of doubt or fear or sin. Shield us in every hour of temptation, and deliver us from evil. Fill us with love of the true and the good. Send us with strength to do thy holy will. Lead us in the path that shineth more and more even unto perfect day. Amen.

J. T. S.

SOME NEW BOOKS.

RATIONAL LIVING: Some Practical Inferences from Modern Psychology By Henry Churchill King, President of Oberlin College. The Macmillan Company, New York. $1.25, net (postage, 12 cents).

A book with this title cannot but make a special appeal to a constituency whose cornerstone of faith is the supremacy of the human reason. Its author modestly puts no scholastic degrees after his name on the title page. He writes in the main from the standpoint of the psychologist, and shows wide familiarity with the work of the specialists in that field. The name most frequently on his lips is that of James ("that psychologist who has done more than any other to make psychology vital,") and Royce is not a bad second. Other names that occur frequently are those of Wundt, Lotze, Sully, Hall, Baldwin, and Munsterberg. Mr. King also discloses ample knowledge of literature, as his references to Goethe, Pope, Coler-

idge. DeQuincey (whose name is twice misspelled), Carlyle, Emerson, Lowell, Browning (quoted three times), Arnold, Hawthorne, Lecky, George Eliot, Tolstoi, Stevenson (this name is wrongly printed in the index), Kipling, Barrie, Birrell, Stephen, Mrs. Ward, Mrs. Wiggin, Mrs. Deland, *Quo Vadis*, and even to so recent a novel as Herrick's *The Common Lot*, abundantly show. Many of our readers will, we fancy, be peculiarly interested in the fact that Gannett's *Blessed Be Drudgery* is quoted to the extent of nearly two pages. We may add that one of Sill's finest bits is given in full. Mr. King's book, while somewhat abstruse and philosophical, especially in the second half, is eminently practical and readable. It is divided into four parts, each devoted to one of the great inferences from modern psychology, viz.: First, the complexity of life; second, the unity of man; third, the central importance of will and action. Fourth, the concreteness of the real. Each of the main topics is divided into chapters and sub-chapters and smaller sections. The scheme is fairly well carried out, but with subheadings, italics, etc., the effect upon the eye is somewhat distracting. Mr. King is doubtless orthodox, but there is little in his book to offend the liberal mind. He pleads for good health and exercise, emphasizes self-control as fundamental, and insists that "religion is life—the broadest, largest, deepest, richest life," and that "the great secret of all living is the persistent staying in the presence of the best." It would be easy to quote many pungent sentences did space permit. The author refers to the long infancy of the human being as compelling the development of love and care, but, oddly, makes no mention of John Fiske, who was the first to point out the significance of the prolongation of infancy. Spencer is not a favorite with Mr. King, for he alludes to him but once, casually. The book is deserving of a wide circulation. We can think of no class of people to whom it would be more useful than college students, of both sexes, for whom it contains a multitude of useful and practical lessons. Its value is enhanced by a good index.

THE HOUSE OF MIRTH. By Edith Wharton. Charles Scribner's Sons, New York. $1.50.

This is no ordinary "work of fiction." It is a masterly novel. Mrs. Wharton knows whereof she writes, and she writes with vigor, insight, brilliancy, incisiveness and power. It is not our best society (unless we are utterly at fault) that she depicts: she has selected a cross-section of society and painted it with merciless fidelity. This is not a "problem novel," but it deals with problems that are fundamental. It is not psychological, save incidentally, and no space is devoted to descriptions. Its theme is life, and it is full of human interest. The ending is not happy, but a reaction speedily sets in in the readers' mind, and he rises from the perusal with a sense that he has been in close touch with an artist who draws "the thing as she sees it" with truth and unshrinking courage. There are one or two improbable scenes, but they do not mar the general impression. The heroine may escape from our sympathy at times, but she has it in full measure at the last, and we pronounce her sound and true at the heart and more sinned against than sinning. It would be easy to characterize *The House of Mirth* as the novel of the year. It is more than that. Amid the multitude of current novels it rises like a mountain peak from the plains and foothills. The style is singularly clear and vivid. The closing chapter shows Mrs. Wharton in a mood of sustained power which must give her high rank among the novel writers of the present era.

ESSAYS IN APPLICATION. By Henry van-Dyke. Charles Scribner's Sons, New York. $1.50 net (postage, 13 cents)

This book is good to look at, easy to hold, and very good to read. Outwardly it is beautiful; its title page is a gem of chaste simplicity; and its contents are worthy of their setting. Its dozen chapters touch on education, politics, literature, religion, and the conduct of life, as the author well says, "from the standpoint of one who wishes to be guided in everyday judgments and affairs by a sane idealism." A few of his chapter titles may be cited as suggesting the manner of book he has put forth: "Is the World Growing Better?" "Ruling Classes in a Democracy," "The Flood of Books," "Christianity and Current Literature," "The Creative Ideal of Education," "The School of Life." Dr. van Dyke writes always with grace and charm; nowhere else better or more persuasively than in this sheaf of essays, which are eminently sane and practical, relieved by the play of humor (which he would spell "humour"). His point of view is that of the optimist, or, as he would say by preference, the meliorist. He finds good ground for believing that the world is "slowly, surely, really growing better," and affirms that the way to make it so is for each man to do his best. In his mind, a noble nation of ignoble households is impossible. Pessimism, he says, never get anywhere. His ideas on education, as set forth in the last two chapters, are sound, and should have wide acceptance. It is refreshing to read his denunciation of the marketable ideal of education—the cash value theory of culture. Dr. van Dyke has given us a readable and inspiring, if not strikingly original, book. We cannot hold with him, however, in his assumption (p. 116) that lying is forbidden by the Decalogue; and we question the propriety of his misquotation (p. 114) of a line of Tennyson, appreciably altering its meaning.

A. E. P.

OTHER BOOKS RECEIVED

Which may be noticed hereafter.

THE PARDONER'S WALLET. By Samuel McChord Crothers. Houghton, Miffin & Co., Boston and New York. $1.25 net (postage 11 cents).

THE CITY THE HOPE OF DEMOCRACY. By Frederick C. Howe, Ph. D. Charles Scribner's Son's, New York.

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—From Emerson's Divinity School Address.